A REPLY TO THE FUNERAL OF THE Good old Cauſe, OR COVENANT.

As truly ſpoken in the Houſe, as was that to which this does return.

Printed in the Year, 1661.

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Mr. Speaker,

I Perceive it ſticks with ſome, that this Houſe ſhould declare ſo high againſt the beloved Covenant; for which the Gent. that ſpake laſt hath modeſtly mov'd a Reprieve. He is to be liked much the better that he never took it himſelf; and as he never approv'd the preſſing it upon others, ſo I hope in himſelf he never approv'd it at all. But ſince he would be content with an Act of Oblivion for it, I preſume he will not conceive but that to burn it, is a very good way to forget it. So the *Roman* did with the Letters that he would not have remembred to the prejudice of thoſe that writ them, or of the parties that they did concern. When Towns or Forts have been Authors of extraordinary miſchief, to prevent a future evil we leave them all in Aſhes. When the Chriſtian Religion came once to plant in *Epheſus*, thoſe holy Saints and mild promoters of it, here thought an *Amneſtia* onely was ſufficient: but to devouring flames they bring their curious Books. In the Country where this Covenant firſt was born, the Law condemns a Witch to death by fire: and under the effect of this, we now ſee plain there was a faſcination. Some men that meant well (by the ſenſe that others put upon it) were hook'd into

that which at first they nere intended. It was worthily acknowledg'd by the Gent. that the aime of it against the Prelacy, was the Sacriledge of their Lands and Revenues. And can you think it deserv'd to slide in silence to the pit, whose battery raz'd the Government which the constant succession of 1500. yeares had glorify'd through the Christian World?

But he is pleas'd to offer you some Reasons to incline you to a mollification. One is, that it was instrumentall to bring in our King. Truly if it did this, it would merit a pardon as well as a Reprieve. Every pin conducing to that work would be set in Gold and preserv'd. But sure enough what ever it did to the Son, it destroyed the Father; and was the price of more bloud, then the Nation that first bred it was worth. If it obliged them to defend the King, how came they to preach up a War against him, to give thanks when he was beaten, to drive him from all his own, to contribute for the pay of those that fought against him; and to ravish with a violent hand from all that did refuse to joyne with them? If it did not oblige his defence, how comes it to do it now? I fear if we should go to search, the very design was ruine. Indeed to do the *Scots* right, they sent it in plain terms, though I doubt whether with any better intent. I would fain ask whether it were taken to preserve the King, or to gain assistance against him; whether it were not the Consultation of *Sion*, once to have left out what related to His Majesty; and when that was not thought handsome, it was contrived in such terms as might signifie nothing, or at least leave them so at liberty as in seeming to be Saints, they might cheat in the people to their aid; and yet themselves escape out Fiends of a blacker dye and temper. And admit it did at last do what the Gent. would

have

have us believe it did. Since with the *Satyr* it can blow both hot and cold, I hope this Aſſembly will be of the Husbandmans opinion, never to ſuffer it to harbour withia their walls. I doubt it will be found their wearineſſe of Tyranny and Taxes, the loſſe of their Trade, and the want of having their will without him, more then their Conſcientious Zeal for the Covenant that induc'd them to invite home the King. And to confirm this, let but alſo the endeavours be conſidered how they would have pinion'd the wings of our *Eagle* before he ſhould have flown among us.

Another Reaſon is given to avoid ſcandal to the Proteſtant Religion, both at home and abroad. But how this, we are to inquire. At home it cannot be, the Church of *England* never ſtoop'd to own it. It can no more blemiſh the true Proteſtant Religion, either in taking on't or pleading for't, then a Hereſie or Error of a Factious party can do a true Church. But now if it ſhould not be condemn'd, it juſtly might be held to do ſo; ſo that to avoid ſcandall at home, 'tis fit it be now declar'd againſt.

Nor can it be ſcandal abroad, it being there decry'd already, and by all the Reformed Churches abroad, refuſed to be joyn'd in the Learned and the Reverend *Diodatus*, plainly returning anſwer and adviſing, *That they would repell this horrible ſcandal which ſo extremely wrongs Chriſtianity in Generall.* By them it is parallel'd with the Holy League of *France*, wherein as in this, they Covenant for Religion and a King, and to keep it as they did here; they turn their Armes againſt their King that ſtrove to uphold their Religion.

Beſides, the taking of it was either lawful or unlawful. If it were lawful, let there be any Preſident ſhown either in Divinity or State, where there ever was a Covenant taken without and againſt the conſent of the lawfull Prince

Prince and adjudged lawfull. In the old Law, if a Child did vow a vow, and upon the Parents hearing of it, a disapprovement pass'd upon it, 'twas then not held to bind, but became both Null and void. And surely the Prince who is the general Parent of his people hath a Prerogative of as large extent upon his Subjects, as a natural Parent is allowed to have over his Children.

If it were not lawful, why was it taken at all? or why should it pleaded at all to bind? Since unlawful Oathes are best of all kept by breaking them. If one man shall swear to kill another, surely there is none so wild to think he is bound to keep or perform his Oath. So that the keeping of an unlawful Oath is a double scandal, the one in the taking, the other in pursuing it when taken.

Nor can I see how those that have taken this Covenant can plead for the obligation of it,—when they themselves have given example of the violation of others they have taken that are far more binding then this can be proved to be. Before they did take this, they took the Oathes of Allegiance and Supremacy; and many of them the promissory Oath of Canonical obedience. Yet by preaching up the people into Rebellion, by setting up a Power above the just Supremacy, by exploding the Hierarchy of the Church, and by invading the Rights and Revenues both of Prince and Church; they have infring'd and Cassed both the one and the other. When it cannot be denyed but all of these were lawful in themselves, and Legally and Authoritatively taken by them. And if they could so dispence with these ordain-d and establisht by the Law of the Land, and the Legal Authority of the Prince: And think it no scandall to wave such sacred Sanctions both of Church and State; I doubt not but it will be far less to them to forgoe this

when

when they cannot longer hold it. The truth is, this Great Aſſembly I conceive hath done well and honourably, to doom it as they have done, to deter men from the like hereafter, and that thoſe who would be friends to it, may know what they have to truſt to, may ſee their errour and repent: and leave their hankering after this Siſter of *Jeſabell*, who painted but to delude. And indeed, they are beholding to this Honourable Houſe for taking this burthen off their ſhoulders, for vindicating this ſplendid Church, that by their Faction and Ignorance they had ſmutted round with ſcandal. And for ſhewing to all how great and juſt it is for them to deteſt it into the Hangmans hand, like the ſinful World at laſt to be purg'd with a cleanſing flame. And ſince as the *Salamander* it was born and hath liv'd in the fire of Contention; let it alſo expire in that Material one which will conſume it. That from its dry Aſhes the Memory thereof may periſh, and nothing ever after may come to riſe up like it.

FINIS.